The Graded Church

W. C. McCALLUM

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By

W. C. McCALLUM

PASTOR FIRST CHRISTIAN CHURCH
ALLIANCE, OHIO

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TO MY BOARD OF OFFICERS

AND

STAFF OF WORKERS

without whose sympathetic co-operation and readiness to pioneer with new methods the graded church would not have been possible,

This Book Is Gratefully Dedicated

CONTENTS

PAGE
Introduction - - - - - - - - - - 9
Foreword - - - - - - - - - - - 15
The Problem - - - - - - - - - - 21
Attempted Solutions - - - - - - 29
The Obligations of the Ministry - 40
Graded Worship - - - - - - - - 45
The Graded Church - - - - - - - 51
Sunday Morning Church Assembly - 62
The Church Building - - - - - - 71
Organization and Programs - - - - 81
A Group of Questions - - - - - - 90
Graded Worship Services - - - - 97
Unified Church Services - - - - 122
Helpful Reference Materials - - - 139

INTRODUCTION

One of the most interesting and profitable days in the writer's experience was a certain Sunday when he visited the First Christian Church of Alliance, Ohio. Having heard that an unusual program of religious education was being carried out in that church, he ventured forth in quest of experience. The visit gave him more food for thought than he had anticipated. The following comments might be set down under some such title as "Meditations of a Religious Educator After Visiting a Church in which Religious Education Has Been Accepted as a Primary Responsibility."

On this Sunday I stood at the corner of the street across from the church. All paths and purposes in this little city seemed to lead to the church. Whole families were unloading from their cars at the church door and *all* were going into the house of God. Others were walking—children, young people and adults—until a continuous stream kept pouring into the three entrances of the church. "At last," thought I, "I have found a house of worship for all the people."

I entered the building and asked for the pastor. He greeted me with cordial hospitality, but soon commended me to the hand of a guide, excusing himself with the statement, "It is time for me to begin the adult worship service." "What!" exclaimed I, "don't you first have a Sunday school session for the adults?" His answer amounted virtually to this: "We have here no Sunday school or preaching service in the usual sense of that term. We have in place of it a whole-church program of activity. It is designed to give a unified and graded experience in religious worship, instruction, and expression for the entire membership of the church."

In these pages the pastor of that church, the Reverend W. C. McCallum, has set down clearly and convincingly the principles upon which his program is built and has described that program in detail. It is not a large book, but it is a book destined to have wide influence because it marks the fruition of some of the most advanced thinking in the function and program of the modern church. Here we have not simply a theory of what ought to be. We have the description of an actual case illustrating the underlying principles. Best of all, the story is not the description of a flash-in-the-pan experiment, but rather the history of a program which has been in successful operation for five years.

If the religious educator may now proceed with his meditations, let us set down the following thoughts which stood out in his mind after his visit to Alliance, Ohio.

1. Here is an illustration of the vitality of the movement for religious education which has gradually been gaining ground during the past half century. It is an example of a changing church able and willing to conform its program to meet the needs of a new day.

2. This church has taken its theories seriously and has undergone a thorough reorganization from within. Here is not a case of a new program tacked on to an already overfull schedule. The pastor and his co-workers have seen a need and have adapted the organization to meet that need.

3. Here is a church which has brought back the whole family into church life. It has built a building and organized a program fitted to meet the needs of all the members of the family, instead of eulogizing the beautiful custom of gathering the whole family in the "family pew." It has recognized that instead of forcing the children into a program built for adults, the church as a whole should be built on a graded basis. It has demonstrated that fundamental unity can be maintained without a mass meeting. The whole program is *the church in action,* and every member of the family is in a vital sense a member of that church.

4. There is great significance in the fact that the pastor was the moving spirit in this reorganization. This is as it should be. This is in fact the only way in which a new program will ever be fundamentally successful. No other single leader in the church would be able to "get away" with so fundamental a procedure. Let those testify who have tried it! Let it be noted moreover that it is not a case of the pastor becoming a fanatic on religious education. It is rather a case of his re-thinking the whole program in terms of new demands made upon his church.

5. There is a wholesome absence of dogmatism on the part of this pastor. He has built a plan to meet a need in a growing church. He grants that this plan is subject to change as new needs arise. He urges every church considering a similar plan to work according to its own needs. In this spirit it may be said that the ideal embodied in this church program is so practical and so adaptable that every church which seriously

considers it will probably find some steps which may be taken toward this ideal.

We would not be in the position of saying that here is a plan which every church should adopt. It is not a cure for all ills. The only thing on which we are clear is that the church which is to have vitality for the future must provide in a graded way for a graded constituency. Its program must be built with the needs of all in mind. Its employed leaders must be available for service to the youngest as well as to the oldest. The story told in these pages by Mr. McCallum is an illustration of what may happen when a church works on this principle.

PAUL H. VIETH

Chairman of the Board of Editors of the International Journal of Religious Education

FOREWORD

The following pages are intended not as a preachment but as a testimony. They are offered in all humility to the consideration of the great company engaged in the ministry of preaching and teaching in our churches.

Many inquiries have come, and are coming in increasing numbers, in regard to the two-hour morning assembly plan of the First Christian Church of Alliance, Ohio. This indicates to us that there is a wide interest in the problem that has been faced by the church. It is not possible in the space of a short letter, permitted to one in a busy pastoral life, to set before inquirers a satisfactory statement of the purposes, plans and results of the graded church as it has operated for five years in the Alliance church. These pages have been prepared in the hope of presenting a fairly adequate statement of the graded church to our inquiring friends and fellow-workers.

At the same time this testimony is offered as a contribution of actual laboratory experience in church life. The graded church is past the experimental stage in Alliance and because it is, it is felt that the time has come to bear testimony.

Our experience has shown us that the same answer to the problem, when given in another congregation with different equipment and a different constituency, may call for many variations in the plans followed by our Alliance church. For this reason we have sought the testimony of several ministers who have been carrying out experiments along somewhat similar lines. It is hoped that out of these different illustrations of the application of the broad principles of the graded church our readers may find helpful suggestions and guidance suited to their own local problem.

The present is a great hour in religious education. Many of the best minds and most devoted spirits in the church are applying themselves to the problems arising in this field of Christian endeavor. It is only a sense of obligation to share with others a valuable experience that leads the writer to offer this treatise to the attention of a church so well served already in this department of Christian service. We yield to none in reverence for the great achievements of religious education in the past. One would like to pause long enough to pay tribute to all the earlier movements of religious education. There is no question, however, that the great debt of America is to the Sunday schools. The era that has meant so much to our religious life had its beginning when Robert Raikes gathered his boys off the streets to begin the first Sunday school.

All over this land there are strong churches today that had their beginning in some modest Sunday school that some godly man or woman was moved to begin. The use of the large body of volunteer workers, untrained though they were, was the great strength of the movement. The very thing that today is bemoaned as a weakness contributed to the vigor and wide reach of the Sunday schools. The religious life of America would be much poorer today had religious education waited on the appearance of the trained worker. What these volunteer workers lacked in technical training they made up for in zeal and consecration. Not only so but there was the presence of that real experience with Christ without which the highest trained teacher is incapacitated from being a religious leader.

The observations put down by the writer of the following pages are intended in no way as a reflection upon the solid work of the Sunday school. Nurtured himself in the country Sunday school, held for years in the big kitchen of a farmhouse, with his father as the superintendent, the writer has definite convictions in regard to the great achievements of the Sunday school. It is one thing to acknowledge this debt to the Sunday school movement, it is another to be slow to move out of the methods that served one generation well, into that which fits into new conditions and meets new demands in a more adequate way.

There has been a lot of foolishness written by detractors of the Sunday school of the past. There is nothing gained for tomorrow by belittling that from which we have sprung. The only fault that could impeach the Sunday schools would be unwillingness to move into the better day. This better day is fast approaching in which the church, alive to her task of teaching, will move forward under the leadership of a ministry that is equipped for educational leadership. This church will take up into herself, not just sympathetically, but actively and in organized capacity, the whole task of religious education. In other words, the Sunday schools are to be called upon to justify the consecration of their leaders by losing their identity within the church.

It will be our purpose to state, at not too great length, the problem as it outlines itself before us. Then we will endeavor to give attention to several proposals for meeting the problem, making an effort to be perfectly fair in our appraisal of results, or probable results, from these proposals. Then we will outline the principles and plan of the graded church and give some of the results of experience with this method.

W. C. McCallum

Chapter I

THE PROBLEM

Sunday schools came to meet a need. The inflexibility of the church organization and the disinclination to change methods within the church made it necessary that this organization be affiliated with the church but free to pursue its task as seemed best. The task was so well done and the need met in such a way that Sunday schools enjoyed a tremendous growth. This very success brought serious problems in the life of the church. It has been apparent for years that unity must somehow be achieved in the teaching ministry of the church.

Had conditions that made imperative the organization of the Sunday schools as auxiliary to the church still persisted, one would hesitate to advocate that the Sunday schools lose their identity within the church. The hopeful thing in the field of religion today is that the church is alive to the tremendous importance of religious education and has shaken off in large measure slavish attachment to antiquated methods. Except for the first creative period of the church's life it is doubtful if at any time the church has been more ready to pioneer with methods that promise to more adequately meet the new conditions.

Divided loyalties present a most serious weakness in our modern church life. The chief division of loyalty is between the church and the Sunday school; but it is not the only point where there is division of loyalty. The same is true of Christian Endeavor, Boy Scouts, Camp Fire Girls and so on without end it would seem.

There are many good people among us who have a Sunday school experience of religion. Many of them remain Sunday school Christians. They are church members in most cases but the warm affection of their heart is for the Sunday school. They are never at a fever point of enthusiasm about the church but they live and think Sunday school all the time, and they go off into flights of enthusiasm about their loved Sunday school at the slightest provocation.

This is not written with any reflection upon this Christian experience. We ought to be grateful for the great company who have found a satisfying Christian experience through the Sunday school. At the same time we may readily see that the loyalty that holds the life chiefly for the Sunday school is getting in the way of the larger life that may open up as one responds to the many calls of the church.

A focal point of loyalty must be found. These many loyalties lose their possible power by being diffused. What may this focal point be? The first answer is Christ. That is true. But Christ chose to found a church. He founded that church that his message might have a body, an agency. Christ contemplated active propagation of his message. Organization is essential to propagation. The loyalties that have their focal point in Christ must meet in the church.

These loyalties will not meet in the church, or the church will not command the loyalty of these lives, until her ministry is made so broad, so adaptable, that it becomes vital to all ages. In this way there will be taken up by the church, and in the name of the church, all these vital and helpful contacts that people have been finding in the various agencies for Christian teaching and Christian development.

The tragic situation is found all over the land where, out of the host in the Sunday school session, about one-third remain for the church service. These may be augmented by others coming to give the preacher an audience of about forty per cent of the total Sunday school attendance. There are other cases where there is an almost complete change of congregations, the Sunday school congregation going home and the church congregation coming for worship.

If this meant just a change of congregations, it would not be so bad. There are churches that minister to a large constituency with a modest sized building by planning a change in congregations, one group coming at one hour and another at a different time. But with this change of congregations from the Sunday school hour to the church hour there is the underlying sense of two institutions, related but different, associated but one receiving the larger share of our loyalty. The change of congregations is the outward sign of divided loyalty in the hearts of the congregation.

Such a division of loyalty must ever spell weakness. It may be urged that the school gathers loyalty where the church might not. But why should this be? If the church met the same need as the school it would command the same loyalty. Why not have all this loyalty centered in the church? It can be done. It may call for radical revision of our concept of the church. It may demand a new thought of the ministry. It may require us to think of church life as embracing diversity within its unity. It may demand all this and more, but it can be done.

The church has been and will remain the source from which spring worthy endeavors in all forms of Christian service and life. This is not always apparent in the organization of our religious education and expressional life. Because it is not so apparent there is a consequent loss of loyalty to the church. Is this a matter of serious concern? Is there after all any loss in the total Christian life of our communities? It is just a case of the scattering of the impact that the church should have upon the community life. There is inevitable loss about such a situation. There is also the danger of a child or a young person who finds Christian experience under auspices not definitely associated with the church, never becoming attached to the parent institution. In such a case there is consequent limitation of their development in after life.

Church loyalty is then, not a matter of mere ecclesiastical pride. It is vital to the best Christian life. How shall we insure church loyalty? Church loyalty depends upon a vital experience of Christ found under the auspices of the church. As long as ''agencies'' are meeting the needs of our life, so long will there be a loss of loyalty to the church. A child is not satisfied with an adult experience of religion. One in the teen-age may be even more dissatisfied; for the child imagination will play with the adult terminology and give it the color of child experience. The teen-age has been schooled in more exactness of expression and the definite meaning of words. He knows that the statement of adult experiences is not his and he turns away from it.

Wherever the children of God, no matter what their age, hold fellowship with the Father, there is the church. But if that experience is divorced from visible and known relationship with the church, loyalty to the church is not conserved. Wherever such experience is found in the name of the church, there is established a definite devotion and loyalty to the church. The graded experience of worship and teaching may be made to build an increasing loyalty to the church with the passing years, from the first happy times of the Cradle Roll child in God's house through all the changing experiences of life.

If the church would so order her ministry that she could enter with sympathetic understanding and guidance into the life of all our age groups, there would be no question about loyalty. Such guidance should be given not arbitrarily but with reverence for the personality of the youngest as well as of the oldest. Given such a ministry, the happy hearts of children as well as the tried souls of men and women would turn inevitably to the church as the flower turns its face to the warm radiance of the sun.

CHAPTER II

ATTEMPTED SOLUTIONS

It is far easier to point out weaknesses in the teaching and worship programs of the churches than it is to find ways for the correction of these weaknesses. However, with widespread and earnest effort being applied to the problem, we have reason to think that a solution in large part may be found.

THE UNIFIED SERVICE

Twenty years ago efforts began to be made toward some form of unified program for the morning assemblies of the church. At first the chief thought was to reduce the time demanded by participation in both the Sunday school and the church services. By the elimination of the interval between school and church and by leaving out unnecessary elements in both services people were encouraged to remain for the whole morning. This plan has given satisfaction in very few cases. Most churches that have tried it found that, after the novelty of the first few times had worn off, the same crowd made their escape as before, and the net result was that instead of spending more time in the house of God they spent less.

Another type of program included the presence of the children in the church service for a short time and their retirement after this to their assembly room for a story hour while the adults listened to the sermon. This had its good features, but it still left the teen-age group unprovided for. The assumption was that the teen-age would be satisfied in the adult service, while it is this very age whose attendance is the hardest to secure. This last observation is true also of the junior church plan. It does much for some of the children but does not touch the teen-age and the young people's problems.

The variations of the unified service and the junior church are many. The ministry knows that there is need for some change of method and an increasing number are trying some form of unified service. As far as our observation goes there are some weaknesses common to all these plans. One of these is that they still preserve the distinction between the church and the church school and thus leave the way open for the preservation of divided loyalties. Another weakness is the assumption that what the children's group is doing is not the church. Often openly, and in all cases by implication, the odu. children are given to understand that they are not the church; that they are in the church only for so long as they are with the adults in their worship. The third weakness is the failure to meet the needs of the young people's division by a thorough-going acceptance of the principle of graded worship for the church.

There is no question but that the unified service and junior church programs represent an advance. But it is a partial advance, and because the unified program comes short of going the full way, what has been gained has been hard to hold. Many churches have returned to the old way of separate assemblies of school and church after trying a unified plan for a while.

A WORSHIP SERVICE ONLY

There are churches that have never joined in the movement to gather the whole constituency of the church into the church school. The church school has remained for them a teaching service for the children. It must be admitted that these churches have not been among the more vigorous and more rapid growing branches of American Protestantism.

It is now being advocated in a number of places on the part of ministers of churches that have had comprehensive church school programs that a worship service only be held for all above the children's group. There are some churches that are ready to enter an experiment of this nature. The plan will be for a service to be held of an hour and fifteen minutes to an hour and a half. During this time the young children will be in classes.

When week-day religious instruction becomes more general there may be more reason for this procedure. There are, no doubt, some churches where the constituency is such that the plan of a worship service only may be the very best thing. It would seem, however, that the great host of members of adult classes the land over would be loath to abandon the fellowship of these groups and the opportunity for discussion with them of life problems. If a worship service only is held of a Lord's Day morning, the church will be under necessity of establishing some system of smaller fellowship groups or there will be great loss in the church life. The large adult class has often become just a rival congregation competing with the church. This is the spectacular type and does not represent the great mass of adult classes. It is in these smaller groups that there is the chance for the fellowship for which men and women hunger.

The church that offers worship only in the name of the church may find that its young people will increasingly find their expressional life under the auspices of some organization that sprang up in the yesterday to serve in fields neglected by the church. In this way there will be a perpetuation of the divided loyalties that somehow should all be gathered up into the church.

The plan of a worship service only has the appeal of the easy way out of the difficulties confronting us. It offers a vast simplification of the church's Lord's Day morning assembly. However, we may well pause before turning to this method to ask ourselves if there are not values in our church school organization with its small teaching and fellowship groups that ought to be preserved. We rejoice in the increasing emphasis upon worship but our aims here are possible of realization without sacrificing the tremendous values that lie in our present church school.

It is a fact that the Sunday school has commanded loyalty where the church has not. It may be hazardous to venture an analysis of this situation or to attempt to say why the

Sunday school has so largely supplanted the church as the object of vital loyalty. But there are some things that seem rather obvious. One is the close touch the school or the Bible class has kept upon life problems. In spite of antiquated methods and lesson material that was often far removed from the life situations of the members of the class, there has always been the opportunity for discussion. The life problem or the dominant interest of the group could find a chance for statement, and though at times by outrageous exegesis, the scriptural teaching was applied to the life situation. This is not saying that the ministry has not striven in preaching to touch the problems of the people. But a preponderance of things to be promoted and a body of doctrine that must be inculcated has often crowded the field of preaching. In this way the pulpit has been at a disadvantage in comparison with the Bible class in opportunity for touching the life problems of the people intimately.

A greater reason for the popular hold of the Sunday school has been the grouping by ages. Even in the very small school there is a measure of this. In the larger schools it is the predominant characteristic as compared with the church. The bond of understanding that inevitably exists between people of the same age and life experience has been a mighty factor in binding the loyalties of folks to their Sunday school or their class. In work, in education, in recreation, people find this bond, for these groups are in general made up of those who fall within the same area of life. In the church we have called upon them to find themselves in a group that ranges all the way from babes in arms to the very aged. We felt we were safeguarding the consciousness of unity by insisting that all meet and worship together. The Sunday school was built upon the other principle. Here there was no avowed purpose of preserving a sense of unity, yet out of that diversity has sprung a more vital sense of unity in the Sunday school than in the church itself.

The plan of a worship service only offers no way of preserving these undoubted values in the church school. Such a Sunday morning assembly would have to be supplemented by smaller fellowship groups during the week. This might be feasible in some congregations but we are convinced that it is out of the question with most churches.

The Family Pew

The praises of the family pew are easy to proclaim. It is harder to find the family pew. In all such eulogies the assumption is made that the family pew was one of the common and fine institutions of the church of yesterday. The writer has a fairly clear memory running back forty years. He must confess that he never came across the family pew as it is dreamed of by its present-day advocates. It is doubtful if any such general condition of church attendance by families existed since the days of pew rent were left behind. The attendance of small children with their parents was frequent but by the time the child was ten years of age the right to sit with those of the same age was demanded and in almost all cases conceded.

It is not so much a matter of restoration of the family pew but the establishment of it. There is an appeal to all adults about the thought of the family all sitting together in the house of God. The stern fact is that where such attempt is made the worship results are more imaginary than real. The younger children are usually restless and the minds of the older members of the family group pulled away from the worship by concern over the antics of the little folks. The very child spirit that prompts restlessness in the adult service assures enthusiasm in the worship service for children. What loss there may be if after all there is any, is more than made up by the richer results of the children's worship.

It is possible for a service of worship to be built and so conducted that various ages may enter into it fully. This service of worship can only rarely include a sermon. The objective in religion may be so presented to appeal to all at the same time, but the reasoned message of a sermon is too hard to adapt to all ages. It inevitably appeals to one group without stirring interest in the other. As long as the sermon remains central in evangelical worship, so long will the churches labor under difficulties in offering a service of worship that meets the needs of all ages at the same time. In churches where the communion service is the central point of worship, it is easier to build a service of worship where young and old meet on common ground yet it must be confessed that the majority of ministers and church officials are too adult minded to make such a service what it should be.

In small churches where graded church worship is not possible a serious endeavor may well be made to conduct a worship service such as is suggested above. On most occasions it will be found that the sermon had best be addressed to the adult congregation while the needs of the little folks are met by a story hour or a junior sermon.

CHAPTER III

THE OBLIGATIONS OF THE MINISTRY

The minister must become informed upon modern religious education. There is too much that is vital going forward in this field for him to leave the superintendency of his church school to some layman who has no training and often too little time to give to the supervision of religious education in his congregation. The objection at once is made that the minister, too, is busy. He is busy but not too busy to care for this part of the ministry. This must come among the first of calls upon him. Unless his ministry is sound educationally he may be a faithful pusher of doorbells but will find that the great procession has passed him by.

The minister of even a small congregation who takes seriously educational leadership in addition to his other duties will find an exacting task. It will call for all there is within him to offer, but who ever took on the ministry thinking to tread an easy road! The employment of a director of religious education does not end the responsibility of the minister. Unless he is in sympathy with what is going forward there will be inevitable friction, and unless the director himself has the mind and soul of a pastor there will be unbalanced programs initiated. In the great number of churches the minister must face the obligation of being his own director of religious education and in all churches the pastor must shoulder the responsibility of leading toward the attainment of unity in the congregation's life.

The wise minister will be swift to acknowledge the wonderful achievements of modern religious education. He will be zealous for his church to have all the enduring values of this great movement. He will guard himself against any spirit of hostility toward the organized life under the leadership of the church school; even though this group so often disregards that service of the church which his training impels him to think as of the first importance. As a wise strategist he will seek to bring all this fine loyalty to a head in the church that in this way the Christ may be more worthily honored and his people receive a richer ministry.

The minister should stand for the unity of the church. He must either be the active leader in religious education in his congregation or must enter with such understanding and sympathy into all that is done that all danger of conflict or waste of effort may be eliminated. Too many ministers know very little about wide-awake religious education. It ought never have been the case that any church should have been compelled, because their own minister had not prepared himself to lead in this department of the ministry, to employ some religious education director who had theory but no experience, or still worse, lacked the soul of an undershepherd.

The ministry must face the task of getting a firm grasp upon the whole problem of religious education. The relegation of the work to a group of specialists with the idea that religious education is something of which the pastor of the church may be relieved is an inadequate device. A widespread employment of directors of religious education is not the way out. In the nature of things the employment of a second minister is not open to the great majority of churches.

Among the titles we give our Lord, none is higher than that of "The Great Teacher." If we as ministers have thought that our sermonizing has been a sufficient following of our great leader in the task of teaching, we have made a very great mistake. The minister must apply himself to the task of knowing the dynamics of human growth and character formation. He must not be content short of knowing enough of the best of educational technique for him to be a leader, if not the teacher, of the group of teachers in his church.

It is true that the majority of our ministers received no training for educational leadership. What the most of us have we have gotten in spite of, instead of because of, the training given us in the colleges and seminaries in which we were supposed to be trained to become teachers of men in the Christian life.

It is an encouraging thing that our younger ministers are making increasing selection of educational courses in their ministerial preparation. Yet this seems to be the result of desire on their part to be ready for the task of leadership in religious education which they see awaits them. There is not as yet the realization on the part of theological faculties that religious education should be one of the majors in the training of every minister. While there has been the introduction of religious education courses into many of our schools, yet these courses are still just something added to the training offered instead of there being a reconstruction along educational lines of the whole training of the minister.

CHAPTER IV

GRADED WORSHIP

A well-informed educator has made the statement that more progress has been made in the field of religious education in recent years than in the general field of education. At least we must pause to pay tribute to the splendid achievements of our leaders in religious education.

So rapid and so sweeping have been the changes wrought that it has been hard to keep the churches up with the procession. The consequence is that we have a very wide variation in the type of religious instruction and in the methods used in the churches. It has proved so hard in some cases to keep the leadership of the local church up with the standards set that a church school will be found reverting to the more antiquated methods. This can only be temporary. It is inevitable that the churches eventually measure up to the new standards.

To our thinking, one of the finest contributions of recent religious education has been the emphasis upon worship. The old "opening exercises" are pretty well displaced now by the department worship program. This emphasis upon worship has led many to the discovery that the worship experience of the little child may have its differences from the experiences of the adult. It has brought about a study of worship in its relation to age and life experience. It has given impulse to the reverent approach to life as it unfolds itself in so many ways around us.

It was expected that this emphasis upon worship would give birth to the worship urge that would seek expression in the church service. It must be confessed that this expectation has been largely disappointed. The children and young people who have studied worship and participated in worship in their department assemblies do not seem to have any stronger desire than others to participate in the worship service of the church.

It is not hard to discover why this is so. Their worship service in the department is planned to fit into their own experience and answer the longings awakened within them by those experiences. The worship service of the church certainly includes elements that fit in with their experience of life, but it is largely an adult interpretation of life that they meet there. The language of its experience is that of the adult experience. Then in their department worship program they had a definite responsibility. The responsibility for the church service is assumed and carried by adults. The children and young people are spectators, they do not have and they do not feel a definite responsibility for that worship.

Graded instruction has long been recognized as sound procedure in religious education. Graded expression has also become the established method in all movements for the cultivation of Christian life. Graded recreation is well recognized. The play possibilities and characteristics as they differ in various ages are taken into account.

Graded worship has found its way into many of our church schools. The one room church school is under a disadvantage here, but wherever a church can have more than one assembly room a beginning can be made in graded worship. The number of churches equipped with several assembly rooms increases rapidly and our religious education leaders are quick to take advantage of this in promoting graded worship.

There have been some very rewarding things in this training of our children and youth in worship. They are found to be, not little heathen or unregenerates, but the most Christian of the lot in many ways. A great company of these young people have found the real joy of worship under this new emphasis in religious education. These children and young people are asked to participate in the morning worship of the church in which, as yet, there is no recognition of the principle of graded worship. It is not strange that, in spite of the emphasis upon worship in their training in church school, these young folks do not have any great urge to join in the worship of the church. It is true that there is much in this service that may be the common expression of all ages, but it is also true that there is much that is not. This coupled with the fact that the young do not have definite responsibility for this service, leads to lukewarmness on their part toward that service.

What is to hinder the church from accepting the principle of graded worship for the services of the church? The principle is partially accepted in every case of a unified service or a junior church, why not make the application of the principle thoroughgoing? Until that principle is accepted and applied by the church, church worship will appear at a disadvantage with the varied and adaptable program of the church school. The child and youth will find the greater appeal in that worship program that is best fitted to satisfy their own quest after the Father.

There has been a partial recognition of graded worship by the church. It will require courage to make it the norm. There are many misgivings on the part of most Christian people in regard to it. The experience of the writer has shown that these fears are not justified. In actual practice graded worship improves the quality of worship and deepens attachment to the church.

Chapter V

THE GRADED CHURCH

The church has been serving its constituency through the establishment of agencies such as the Sunday school, Christian Endeavor and so forth. These agencies have provided the various age groups with that which made religion vital to them. These agencies have served and through service they have won loyalty. They have, however, been subject to certain limitations and there have arisen certain difficulties in regard to their relationship to the church and to one another.

The time has come when it is possible for the church to become graded for worship and service. It is a pity that it was ever necessary for the "agency" to be charged with that which the church herself should have been doing. The graded church may provide in the name of the church and under the supervision of the church all that any or all of these agencies have to offer.

We have discussed the grading of worship. Graded teaching has been with us for a long time. The ministry needs to face the task of graded preaching. It is the rare sermon and the unusual man who can work the miracle of making the sermon equally interesting to all ages at the same time. It is inevitable in a complete ministry that there be discussion of themes with the adults that do not come within the range of experience of children or young people. It is an exhilarating experience for a minister to be required to face an audience of children, to have to learn the art of story-telling, story-telling that does not just amuse but teaches. It is even more exacting to face an audience of young people; to get into the heart of their problems and help them find their feet on the firm ground. The average minister may not be able to perform all these tasks of varied preaching demanded by the graded church, but he may discover some one who can make a specialty of story-telling, and he may assist this worker to find the story material that his children should have.

The other phase of the graded church is graded expression. Here the church may incorporate into her services all that Christian Endeavor or other kindred movements have ever done to build Christian character. There is time in a two-hour morning assembly for this to be done for a larger group than the church ever served through the independently organized Christian Endeavor group. The graded and departmentalized church will have its committees that care for all these phases of the church life of her young people.

Into this graded church there disappears the Sunday school, the Christian Endeavor, and what not. There is one organization, the church, functioning through its departments that correspond to natural age groupings.

Somehow we are greatly stirred by the thought of everyone together doing the same thing at the same time in the church. We don't expect it in education or anywhere else in life for that matter, but somehow in religion it intrigues our imagination to think of all ages together doing the same thing in the same assembly room. The departmentalized church school had to fight its way against the feeling that all ages should be together for the assembly period. Yet church schools that defied tradition and introduced departmentalization did not suffer any loss in loyalty, no loss in the sense of unity, and did attain a great improvement in the spirit of worship. There is no reason to suppose that there would be any different experience in a church that introduced graded church worship.

No one questions the wisdom of a church holding a children's service or a young people's service at special times. If this be wise, why should it be thought out of the question for such children's service and young people's service to be held at the same time as the adult worship service? We need a conception of unity in the church that permits of diversity. What are we gaining by taking our children into a service through which their minds wander to almost anything else? They are in the "one place" but they are far from being "of one accord." It is said that it is worth while to oblige the children to be present at this service for the sake of the little that they may gain. If it is, then it must surely be more worth while for them to be in a worship service that is rich in worship value for them. But, it is urged, the children need the example of their parents in worship. The example of many in an adult congregation would not go very far in teaching worship to our children. These children would have an adult leadership in their worship, and that leadership would be a selected leadership that would register much higher in values of example than the norm of the adult congregation. The "one accord" part of our text is much easier to attain where graded worship is offered. All are finding fellowship with the Father in the ways best suited to them. Can we not realize the "one place" as the house of God with its various assembly rooms and not insist upon limiting the one place of fellowship and worship to a portion of that house?

✓ ✓ From such a church assembly the family may go with a real consciousness of having been "of one accord." They have all been in a service of teaching and worship that helped them in the light of their age and life-experience to hold vital fellowship with the Father. They have been doing the same thing but differently. The "one place," the house of worship has been a place of happiness for them.

The divided condition of the church with its denominational rivalry has been responsible in the past for depriving the church of a great deal of her direct ministry to the lives of young and old. Under these conditions the establishment of "agencies" on the interdenominational basis was inevitable. The results were that the church was made to appear as something apart from the area of Christian life represented by the agency, and the agency sometimes grew sufficient unto itself and out of touch with the life of the church.

The hour is past when the churches must weakly submit to the dictation of some agency. The increasing spirit of unity and co-operation is making possible the recovery by the church of the ministry she turned over to other hands. These hands were those of devoted Christian men, but the result of the separation of their ministry from the church was that a false and narrow conception of the church was planted in the minds of the people. What our fathers did, doubtless, was the best that could be done under the circumstances, but the best of yesterday is not good enough for today. The hour has struck when all Christian agencies, no matter how powerful they may be, must study again their positions and policies in relation to the church, and find a way by which they may be, not simply in spirit, but visibly a part of the church.

The local church may begin to recover for the church of Christ all that belongs to that glorious church. What has been the case in the general field of Christian service has been the case in the local church. The church is thought of as something different from the worship of children and the Christian efforts of young people. Where is the church? The church is a living thing. The church is where we live in fellowship with God through our Lord Jesus Christ. Little children, boys and girls as well as young men and women live this life as really as adults. We must save the church from being wholly associated with adult attitudes in the mind of the people.

2 ✓✓ The graded church must have adult leadership in all groups. Here is where there is demand for sympathy and understanding. The adult leader must identify himself with the child and youth experience. The worship of children must be the worship of children and not that of an adult in which the children are taking some part. The impression must be given the children that what

they are doing, and doing in a child's way, is the church. This same thing applies to all other groups and to all the Christian activities of these groups. It is the church; then call it the church and conserve loyalty for the church in whose fellowship we must make the great journey of life.

The "agency" came into being because of the lack of freedom within the church. It could pursue an intelligent Christian program in the light of new knowledge and experience. It could experiment, it could pioneer where the church could not. Petty restrictions and slavish subservience to old forms on the part of the church compelled the establishment of these agencies. The church was lacking in the catholic spirit that could bless and call its own the new ways of doing the work of the kingdom.

The Sunday school could do things the church could not. Some of us can remember the transition that took place in many churches in the matter of instrumental music. The church would not sanction the use of instrumental music in worship but the Sunday school was another thing. The Sunday school was not subject, as the church was, to a set of rules supposedly set up by the apostles under the guidance of the Holy Spirit. Thus the Sunday school was perfectly free to use instrumental music in its program. It was free to use its judgment as to what was right and wise in the service of God. Of course it was only a matter of time until the young people trained in the Sunday school insisted upon the introduction of instrumental music into the services of the church.

Unfortunately this freedom was not always preserved by the agency that was itself born out of freedom. The agency developed as cast iron a program as that from which men had freed themselves by its formaation. Exacting, and what is worse, conflicting programs have been thrust upon the churches. Many a minister has been put in a negative position by resisting what he has clearly seen as unwise in these programs. Finding an inflexibility that prevented adjustment to meet the needs of his parish, he has been moved to oppose the program of the agency. But he was at a loss for something to adequately meet the needs of his people. We may be too sanguine, but we believe that the ways are being laid for the church to have within itself and in the name of the church everything that any "agency" ever had to justify its existence. This may mean the elimination of some independent organizations but it will mean the opening of far larger possibilities for the phase of service they have represented, for this is now to be part of the normal, growing life of the church.

CHAPTER VI

SUNDAY MORNING CHURCH ASSEMBLY

The diagram appearing on page 63 gives the plan of Sunday morning church assembly which has been in use in the First Christian Church of Alliance, Ohio, for the past five years.

There have been some minor changes in this program from time to time and doubtless there will be more of these changes in the time to come; but the important features of graded church life and worship have been there from the beginning.

The plan was first used for the services preceding Christmas of 1923. The conviction had been growing in the mind of the pastor for a long time that some radical departure from traditional methods was necessary if we were to meet the demands and avail ourselves of the opportunities of the present hour in the church. The plan had

THE CHURCH					
Adult Division	Adult	Worship 9:15-10:30		Teaching 10:30-11:15	
Young People's Division	Young People	Expression 9:15-9:55	Teaching 9:55-10:30	Three departments of Young People's Division unite for worship 10:30-11:15	
	Senior	Expression 9:15-9:55	Teaching 9:55-10:30		
	Inter.	Expression 9:15-9:55	Teaching 9:55-10:30		
Children's Division	Junior	Expression 9:15-9:45	Teaching 9:45-10:30	Worship 10:30-11:15	
	Primary	Pre-Session 9:15-9:30	Worship 9:30 to 10:05	Teaching 10:05 to 10:40	Missionary Story and Expression 10:40 to 11:15
	Beginners	Two hours of story, song, handwork 9:15 to 11:15			
	Nursery Class	Two hours of story, song, and play 9:15 to 11:15			

been discussed with some of our leaders, but the question of adoption of the plan was not brought forward until it had been tried.

After the demonstration of the Christmas services the young people asked for a three-months' trial of the plan. The church board consented and by the end of the three months there was no question about its continuance. There never has been any serious thought of returning to the old plan. The good results have been too apparent to permit of thought of abandonment.

During the first nine months of the new plan of morning assembly the pastor carried it on with the aid only of the volunteer workers of the church. The devotion of this loyal band of people made possible the successful working of the graded church. Before long, however, the larger possibilities presented by the new method were so apparent that the church called Rev. Howard C. Wilson as associate pastor. After a year of service Mr. Wilson went to the Christ Mission of Youngstown, Ohio, and Rev. Raymond F. McLain was called to succeed him.

The diagram appearing on page 66 presents the plan of Sunday morning church assembly being used by the Christian Church at Hiram, Ohio, under the leadership of Rev. Harold Humbert. This plan has been in operation for eighteen months and has given great satisfaction.

Mr. Humbert recognized the values of the graded church assembly used by the Alliance church and had Mr. McCallum visit Hiram and present the plan to the Hiram congregation. The outcome was the adoption of the plan, modified to suit the different conditions at Hiram and to fit into the equipment of the church. The principles of graded church life and worship are followed in this plan under the different conditions found in the Hiram church.

The third diagram presented on page 68 is that of the Olive Branch Christian Church in Indianapolis. This church began with a unified service nine years ago under the di-

THE CHURCH

College-Adult Dept.	Worship 10:30 to 11:40		Teaching 11:40 to 12:30
High School Dept.	Worship and Expression 10:30 to 11:40		Teaching 11:40 to 12:30
Junior Dept.	Class Period 10:30 to 11:10	Group Instruction and Expression 11:10 to 12:00	Worship 12:00 to 12:30
Primary Dept.	Class Period Teaching 10:30 to 11:00	Group Period Worship 11:00 to 11:40	Class Period Expression 11:40 to 12:30
Beginners Dept.	Two Hour Program of Song, Story, Prayer, Play 10:30 to 12:30		

rection of Rev. R. Melvyn Thompson similar to that now used by Mr. Thompson at Marshall, Mo., and outlined in chapter xi. The Olive Branch church has made some modifications in the program resulting in a very adequate graded church assembly. The present pastor, Rev. Ephraim D. Lowe, has given us the outline of their assembly. He also speaks in unqualified terms of the success of the plan and says that the church would not use any other method, so thoroughly satisfied are they with the program.

The three outlines given here of the assemblies of three different graded churches illustrate the fact that there may be considerable variation in the plan of assembly and yet preserve the graded church ideal. A number of different factors will determine just what form of Sunday morning assembly a church should use in adopting the graded church plan. The accommodations of the building will have a lot to do with it. The relationship of the classrooms and smaller assembly rooms to the church auditorium and

THE CHURCH

Nursery	9:30 to 11:05 Play, expression, recreation, rest		
Nursery Class	9:30 to 11:05 Story, song, prayer, play, recreation, expression		
Beginners	9:30 to 11:05 Expression, story, prayer, recreation		
Primary	9:30 to 10:30 Song, story, prayer, worship, recreation	10:30 to 10:35 General announcements in all departments of Graded Church	10:35 to 11:05 Study
Junior	9:30 to 10:30 Worship, story, communion, prayer		10:35 to 11:05 Study
Intermediate	9:30 to 10:30 Worship, story, communion, prayer		10:35 to 11:05 Study
Senior Young People Adults	9:30 to 10:30 Morning worship, 25 minute sermon, communion		10:35 to 11:05 Study

the question of soundproofing will have a lot of bearing upon the program to be followed. It is impossible to have a graded church worship where there is no soundproofing so that one group inevitably interferes with the other. The constituency of the church and the relative size of the different groups must also be considered in a grouping for graded church life and worship.

The graded church plan is not something that can be attempted only by a particular type of church or community. In the three churches whose morning church assemblies are diagrammed in this chapter there is illustration of this fact. The Alliance church is the only church of the Disciples in a small city of twenty-five thousand population. This city is almost entirely industrial, the church having only a small percentage of members from the farming community. The membership of the church is 1,250. The Hiram church is college and rural. This church has the students for the greater part of the year and has a rich supply of leadership in the college faculty. At the same time it has a large membership in the country from those occupied in farming and dairying. The membership of the Hiram church is slightly under 300. The Olive Branch church is one of the thirty churches of the Disciples in the city of Indianapolis. It has a membership of 1,000 and its problems and field are similar to those of the average suburban city church.

Chapter VII

THE CHURCH BUILDING

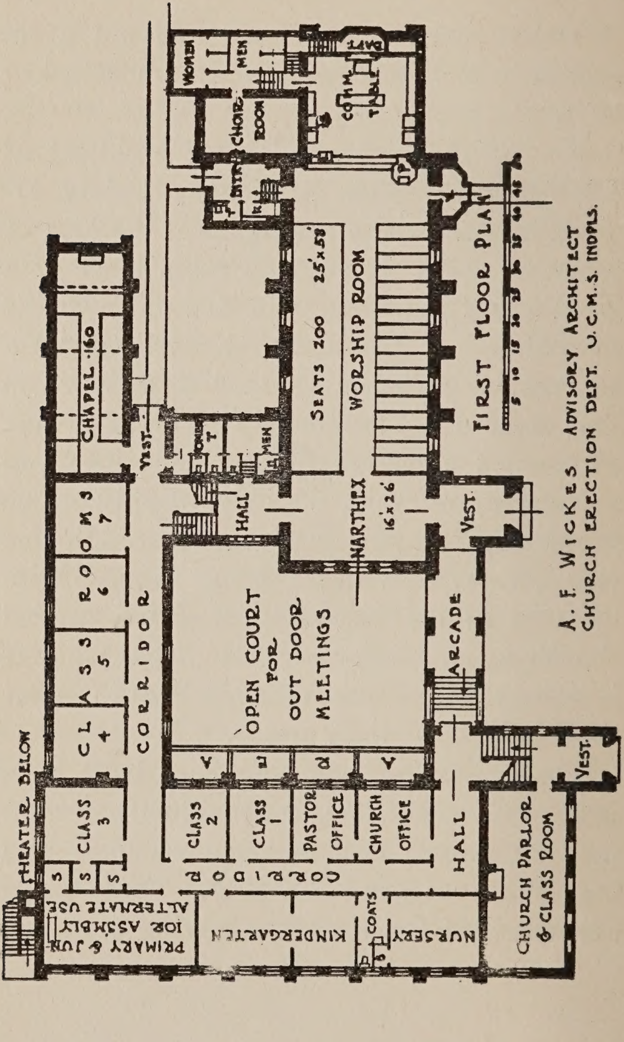
The church building that provides for the graded church worship and life need not be so large or so elaborate as the ideal that has been held before the churches in connection with their two-institution plan of teaching and worship. The auditorium need not be so large. Where the whole congregation does not assemble at the same time for worship in the same room, the auditorium need not be half as large as when the ambition is set of having the entire congregation meet together. This ambition is only realized once in a long time, but it has been the controlling motive in planning the large church rooms over the country that prompt a sinking of heart when we look upon their rows of vacant pews.

The graded worship plan will involve, in addition to the main worship room, a chapel. Even in churches where it is not possible for the young people to have their own worship service and this group meets for worship with the adults, the chapel should be provided. The smaller number of the children's group would seem dwarfed in the large space of the main worship room. The inclusion of a chapel in the plans will not add expense, for what is saved by not projecting such an immense auditorium will more than cover the expense of the chapel.

The number of classrooms necessary is greatly reduced by the fact that these rooms may be all used twice during the assembly of the church. The same is true of the chapel and the main worship room. They may each serve two groups for worship in the same morning. A church building planned for this graded church life and worship may be constructed at a cost less than that involved by church and adequate educational building on the old two-institution plan. At the same time and within that lessened cost there may be incorporated more of worship lines, so that the building may be a church in every sense of the word and not a religious schoolhouse with a church attached to it.

Mr. A. F. Wickes, advisory architect of the United Christian Missionary Society, arrived by independent thinking at the idea of a church using its worship room twice of a Lord's Day morning. He was endeavoring to find a way for a church of limited resources to have the kind of worship room they desired and the thought occurred to him, why not the church divide itself into two groups for worship, the older people in one group and the younger in another. In this way Mr. Wickes has become intensely interested in the possibilities of the graded church in enabling churches to have better buildings for the same money and at the same time fully meet their needs.

The drawings appearing here have been prepared by Mr. Wickes to illustrate what may be achieved in building economy and beauty by the graded church. These plans are intended for a church having from six


WOMEN
MEN
BAPT.
COMM. TABLE
CHOIR ROOM
ENTRY
SEATS 200 25'x58'
WORSHIP ROOM
NARTHEX 16'x26'
VEST.
ARCADE
OPEN COURT FOR OUT DOOR MEETINGS
HALL
CHAPEL 160
VEST.
MEN
CLASS ROOMS
4
5
6
7
CORRIDOR
HEATER BELOW
CLASS 3
CLASS 2
CLASS 1
PASTOR OFFICE
CHURCH OFFICE
HALL
CHURCH PARLOR & CLASS ROOM
VEST.
S
S
S
CORRIDOR
PRIMARY & JUN. FOR ASSEMBLY ALTERNATE USE
KINDERGARTEN
COATS
NURSERY
5 10 15 20 25 30 35 40 45

FIRST FLOOR PLAN

A. F. WICKES ADVISORY ARCHITECT
CHURCH ERECTION DEPT. U.C.M.S. INDPLS.

hundred to eight hundred members. The general reaction, in looking at the plans, will be that this building will not care for a church that size. The average church will do well to have an average attendance for the Sunday morning services equal to half its membership. This includes everybody, both old and young. The average church does not have attending its school and church services an average equal to half its membership. The peak attendance, on such days as Easter, will not run beyond the total membership of the church.

The graded plan of using worship rooms twice gives a capacity to the building sketched here of six hundred and forty and then there is always the possibility of putting in many more people on a special day beyond the fixed seating of the church. The building could easily care for eight hundred worshipers.

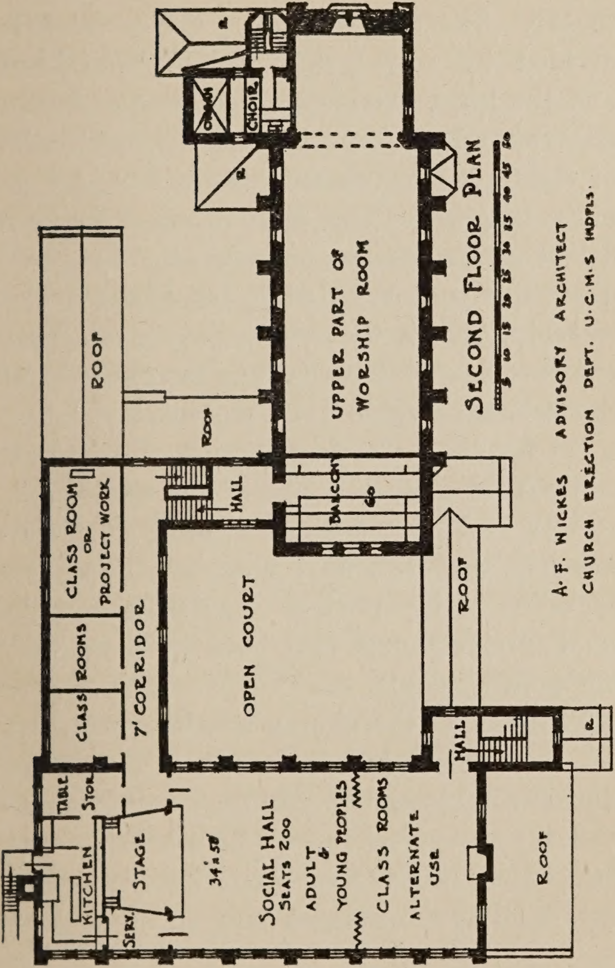
The following schedule will help explain the accommodations of the building outlined here and will also help toward an understanding of the use of a church building by the graded church.

A room is provided for the Nursery Class for an expected attendance of 15.

The Kindergarten room provides ample quarters for a Beginners Department with an attendance of 25.

The Primary Department with an attendance of 40 and the Junior Department of 55 will use the same equipment. Their schedule will be so arranged that they will use the children's assembly room at different times, and in the same way the classrooms and the chapel. Assembly room, classrooms and chapel are conveniently arranged so that the children may pass from one to the other without confusion.

The Young People's Division and the adults will use the same equipment. The accepted schedule for the Young People's Division is, Intermediate Department, 50; Senior Department, 45; Young People's Department, 45; or a total of 140. The expected normal attendance of the adults is from 150


ROOF
UPPER PART OF WORSHIP ROOM
ORGAN
CHOIR
R
R
ROOF
BALCONY
60
HALL
CLASS ROOM OR PROJECT WORK
CLASS ROOMS
7' CORRIDOR
OPEN COURT
ROOF
HALL
R
TABLE
STOR
KITCHEN
STAGE
SERV.
34' x 50'
SOCIAL HALL
SEATS 200
ADULT & YOUNG PEOPLES CLASS ROOMS
ALTERNATE USE
ROOF
5 10 15 20 25 30 35 40 45 50

SECOND FLOOR PLAN

A. F. WICKES ADVISORY ARCHITECT
CHURCH ERECTION DEPT. U.C.M.S. MPLS.

to 175. The church parlor, the social hall, divided by soundproof, folding partition, and the large classroom on the second floor offer abundant provision for the assemblies of the three departments of the Young People's Division. The plan offers them sufficient classroom accommodation. They are using this equipment while the adults are at worship. Then the adults may pass down one corridor while the young people pass by the other corridor into the main worship room for their worship service. The adults will have no assembly except the worship assembly and now, with the young people at worship, they will have abundant classroom facilities in the parlor, social hall and the smaller classrooms that have been used by the young people.

This use of the church building will hold for the larger church as well. The larger church would need to enlarge, commensurate with the size of the church, the worship room, the chapel, parlor and social hall, the nursery, kindergarten room and the children's assembly room. A few more classrooms would need to be added.

It is very evident that a church may obtain a better building for less money by building for the graded plan instead of the old two-institution plan that called for a classroom for every class, an assembly room for every department and a worship room that would accommodate the whole constituency should they be moved to worship at the same time.

Mr. Wickes supplies further explanation of the drawings in the following paragraph:

"The essence of this plan is good circulation of attendants between all parts of the building. It is quite necessary to move one group out from worship room to classroom, bringing another group in from the classroom without undue confusion and without disorderliness. In fact, it must be very orderly in order to produce the finest results. The plan shown was visualized to be placed upon a lot sloping downward toward the upper left-hand corner. This lot would permit the Children's Department just at grade but about four feet lower than the floor level of the worship room. This permits the educational and social portion of this group to be kept rather low to the ground so as to not dominate the situation architecturally but rather permit the worship room with its high-pitched roof to be the highest portion of all. Entrances and exits are well planned and are direct. The social room is placed over those classrooms which would not necessarily be in use in the evening or during any time when there was a social function or gathering which would create noise or disturbance in the social room. This plan cannot be adopted outright to fit any other situation. Every plan should be developed to meet the exact needs of the congregation and to fit the site on which it is to stand. This particular plan was also laid out in view of conserving some fine old trees on the property surrounding the building as well as a few in the open court. The natural beauty has been preserved and this, too, is part of the architect's problem as well as the church's obligation.''

CHAPTER VIII

ORGANIZATION AND PROGRAMS

The department organization in our graded church varies widely in keeping with the age of the group. In the Children's Division the organization consists of the superintendent, assistants and the teachers. Here, as also in all departments, the superintendent is appointed by the executive board of the church, and the teachers are appointed by the pastor of the church after consultation with the superintendent of the department.

The Young People's Division calls for more organization. The same plan of organization is followed in all three departments in this division. This organization could be used as readily by a church having only one department in this division.

YOUNG PEOPLE'S DEPARTMENT OF THE CHURCH

OFFICERS

President. Secretary. Adult Superintendent.
V.-President. Treasurer. Committee Chairmen.

Executive Committee

Consists of the officers. Its duty is to set up and maintain the department outline of activities.

General Committees

Membership and evangelism.—To promote attendance in class and department and cooperate with pastor and teachers in regard to personal evangelism.

Worship.—To promote attendance at worship, to take responsibility for deacons, ushers, young people's choir, and aid in maintaining the proper spirit of worship.

Expression.—To plan and promote the expression meetings, select topics, arrange leaders and assist leaders in planning programs.

Stewardship and finance.—To cultivate the spirit of stewardship; to assist in church financial programs and to care for all special financial plans of the department.

Missions and social service.—To cooperate in all church missionary activities; to prepare a monthly missionary program for the department; to stimulate missionary giving and co-operate in all calls for social service.

SOCIAL LIFE AND RECREATION.—To arrange department social event at least quarterly; to co-operate in city-wide social life programs; to be responsible for recreational activities.

ADULT ADVISERS.—There are attached to each committtee one or more adult advisers. They are usually teachers in the department but other adults are also used. In this way the resources of the Adult Department may be drawn upon to assist the Young People's Division.

It should be said that the above organization is by no means regarded as fixed. Adaptability is held very important and changes are frequently made as need may arise. Some of these changes are only temporary and return is made to the organization outlined above, but all the time freedom to make permanent change is maintained.

An illustration of the adaptability of the organization is the fact that the expression committees of the young people's and senior departments are at the present time set aside by a central study committee that is meeting each Sunday evening to help guide an interest-centered curriculum. This involves the use of the assembly or expression period in these departments each Sunday morning with a presentation of the problem and the case materials that become the starting point for the discussions in the class session following. If and when this interest-centered curriculum should be discontinued the former expression committee organization would again function.

In the Adult Division the older forms of organization in the church are found to care for the adult life in a rather adequate way. Elders, deacons, trustees, class organization, women's and men's groups, offer adequate leadership for our adult life. A perfectly balanced organization for the graded church should involve a reshaping of the adult organization. This balanced organization for the church would have department organizations throughout and then an executive board representing all the departments of the church.

However, where there is a church organization which is sufficient and free from the vice of overorganization, there is no occasion to scrap what one has. What we seek is results in life, not consistency upon paper.

Department Programs

Inquiry is often made as to the program followed in the two-hour session of a church department. We give department program outlines that may help answer this question, although these outlines cannot indicate the many variations introduced from time to time.

Primary Department Program

9:15 to 9:30. Informal or pre-session period
9:30 to 10:05. Worship
  Song, "Welcome"
  Hymn of worship

Scripture verses (worship service)
Prayer hymn
Superintendent's sermon story
Song
Offering service

10:05 to 10:35. Class period
Instruction and handwork

10:35 to 10:40. Recreational song or game

10:40 to 10:55
Birthday service
Missionary story

10:55 to 11:15. Expression
Pupils tell story of lessons
Memory drill
Closing prayer song

JUNIOR DEPARTMENT PROGRAM

9:15 to 9:45. Expression
Hymn prayer
Bible hunt, Bible drill, training in hymns
Special music, or dramatics

9:45 to 10:30. Class period
Hymn march to classes
Teachers' and pupils' prayer (while all stand around class tables)

O Lord, Thy benediction give
On all who teach, on all who learn,
That so Thy church may holier live
And ev'ry lamp more brightly burn.

Teaching, study and notebook work

10:30 to 11:15. Worship

Assembly march to worship hymn
Hymn
Responsive Scripture reading
The communion service
The offertory service
Department report
Story or Junior sermon
Hymn
Closing prayer (in unison)

YOUNG PEOPLE'S DIVISION

9:15 to 9:55. Expression meetings

The three groups of this division may find a wide variety of materials offering that make easy the building of an excellent expression program. Everything that can be done in a Christian Endeavor meeting can be done here for a larger group of young people.

9:55 to 10:30. Class period

10:30 to 11:15. Worship

The worship program is subject to variation. Here follows as an example a service recently used:

Call to worship (read responsively)
Collect
Hymn, "Holy, Holy, Holy"
Prayer of confession (in unison)
Responsive Scripture reading
A Call to Prayer (responsively)
Intercession. Lord's Prayer
Communion of the Lord's Supper
Responsive Scripture meditation
Hymn, "Come to the Savior"
Prayers of thanksgiving
Congregational response, "Into My Heart"
Partaking of the Lord's Supper
Service of personal dedication
Prayer hymn, "Make Me a Blessing"
Responsive words of dedication
Prayer of dedication (in unison)
Anthem by Young People's Choir
Sermon
Hymn, "He Leadeth Me"
Benediction

ADULT DIVISION

In the Adult Division there is an hour and fifteen minutes for the service of worship. This is ample for an adequate worship service. This worship service has all the elements usual in a church service. A printed order of service is used and no announcements made during the course of the worship. The regular announcements are carried on the printed bulletin and no announcement made of these. Occasionally a matter of special interest to the adult group is presented to them before they go to classes. This is rare for it is found that the adult superintendent can communicate direct with the classes upon practically every matter of interest to the department.

The adult class session of forty-five minutes is ample. The majority of the classes devote the whole time to the lesson or service interests of the class. A few classes begin their study period with a short song and devotion period.

CHAPTER IX

A GROUP OF QUESTIONS

An attempt is here made to answer a group of questions that are amongst those most frequently asked in conferences upon the graded church.

Do your adult leaders in the children's and young people's groups get to attend the adult worship service?

For the most part they do not. It is possible on most Sundays for a portion of the workers in the Beginners and Primary Departments to attend the greater portion of the adult worship service. But in the Junior and the three departments of the Young People's Division we insist upon the leaders remaining with their groups.

Why do you ask your teachers to remain with their groups?

They are not just teachers, they are Christian life leaders. Their leadership in worship is required just as much as their teaching of the class. Our experience is that it is imperative for the best results that the same leadership remain with the group through the whole assembly.

Do not these teachers feel a sense of loss in not getting to attend the adult service?

Yes, some of them do. But this loss is more than made up by the experience of leading their group in worship. We have had teachers who felt they wished to be in the adult group and so were released from their class, ask after a few weeks to be given a class again. They were getting a more satisfying experience of Christ for themselves when they were giving this more complete leadership to the children or the young people.

Do your young people stay for the worship service?

In the children's groups practically everyone stays. In the Young People's Division it varies greatly with the season of the year. A careful check was kept on attendance at worship last winter and it was found that 83 per cent of those reported in attendance in their classes were present at worship.

Why do you not have all together for a portion of the church service at least?

The loss of time in transferring from one part of the church to another, the confusion inevitable in such a transfer with its breaking up of the spirit of worship, and the suggestion of bringing them ''into the church'' and ''out of the church.'' They are already in the church. The teaching and the worship of each group is the church. We have occasional visits of one group with the other. It is made plain that this is for fellowship and visitation, not to give the smaller group something that the larger group has or is and they are not.

Does not this plan make heavy demands upon the pastor of the church?

Yes it does. Yet the satisfaction he finds in ministering to many more people repays him for the additional burden assumed.

Why do your adults meet for worship first?

They were asked to make the adjustment of their meeting time as those upon whom the larger responsibility naturally lay. The arrangement has been of great benefit to them. They meet for worship while they are fresh and before they are tired out with a long Sunday school session.

Do you have any trouble in getting the children to stay for the two hours?

Our trouble is chiefly with parents who make plans interfering with the full attendance of the children.

How do you relate your young people's organization to national organizations such as Christian Endeavor and national missionary organizations?

Up till recently we have not been able to do any actual tying up to national organizations and we do not seem to have suffered any loss thereby. A local young people's council in affiliation with the International Council of Religious Education is now offering our young people contacts with the wider field. The conference movement within our own church and projects undertaken through the national missionary organizations have served to link our young people up to the church's world service.

What part in the program do the elders of the church take?

Three communion services are a part of the regular program of the Sunday morning. Elders of the church assist at each of these services.

What results do you get in reverence in the children's and young people's worship groups?

Excellent results are obtained. Watchfulness has to be exercised that the worship have vital quality and never sink to formalism. As long as this vital quality is present these young people reveal a reverence just as deep as that of the older congregation.

Do not the children and young people need the example of the adult congregation in worship and reverence?

No, they do not. They have adult leadership in the teachers and department heads. The quality of this leadership is above that of the average of the adult group. These young people are not little heathen any more than the adults are hardened heathen and they are found to be naturally reverent.

Is there not a tendency to pose on the part of your Junior boys who serve as deacons?

Anyone having experience with group worship would not ask such a question. When participating in their own worship and for their own group there is a reverent acceptance and careful discharge of duty that puts these boys in a favorable comparison with any group of adult church officers that may be selected. Posing never once occurs to them.

What effect has the graded church plan upon the evening service problem?

The graded church relates itself directly to the morning church assembly. No elaborate claims are made for beneficial results in regard to the evening service. Yet the evening service can be used to promote contacts between the groups that worship separately during the morning assembly. This is done by having various departments of the church responsible at different times for the evening service. This, of course, may be overdone, but a good many evening services can be made rich and helpful by having the children's, young people's and adult groups prepare and present from time to time various parts of the evening service program. This has been done with good results in the Alliance church. The evening service is more informal and the program more varied than the morning worship services. In this way it lends itself readily to the above plan.

Then, it may be emphasized that the evening service is the service in which all participate. The experience has been in Alliance that a larger number of young people and children attend the evening service since the inauguration of the graded church than did so formerly.

In regard to Christian Endeavor meetings, these are rendered unnecessary where the graded church program of the morning provides for an expression session of the young people. This hour may be utilized for a leadership group of the young people.

CHAPTER X

GRADED WORSHIP SERVICES

To supply worship materials for a graded church is a large undertaking and would require more space than this short chapter. We give here only some examples of graded worship services. There is available a large number of books giving worship programs for the graded church school. There is much in these that is useful for the graded church service. As yet there is nothing in print prepared from the viewpoint of graded church worship. It is necessary to adapt the available graded worship programs to the new purpose.

The two worship services given here are examples of the regular order of service as used in the young people's worship. These same services were used in the adult service with some changes in the musical responses and in the special musical program. The sermon to the young people is fifteen minutes long and that to the adults is twenty-five minutes. The offertory service for the young people is held in their department assemblies at the first of the two-hour session. These differences in the order account for the fact that the service is forty-five minutes in the young people's worship service and one hour and fifteen minutes in the adult.

A SERVICE OF WORSHIP

(No announcements. The congregation will read portions in heavy type.)

DOXOLOGY

CALL TO WORSHIP—

The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

Let the words of our mouth and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer.

COLLECT—

Grant us, O Lord, to pass this day in gladness and peace, without stumbling and without stain;

That, reaching the eventide victorious over all temptation, we may praise thee, the eternal God,

Who are blessed, and dost govern all things, world without end.—Amen.

HYMN No. 2, "Come, Sound His Praise."

WORDS OF HUMILITY (seated)

Out of the depths have I cried unto thee, O Lord. Lord hear my voice:

Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared.

I wait for the Lord, my soul doth wait, and in his word do I hope.

My soul waiteth for the Lord more than they that watch for the morning.

For with the Lord there is mercy, and with him is plenteous redemption.

INTERCESSION

LORD'S PRAYER

SCRIPTURE READING—

The night is far spent and the day is at hand. Let us therefore cast off the works of darkness.

And let us put on the armor of light.

Be strong in the Lord and in the strength of his might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in heavenly places.

Wherefore take up the whole armor of God.

That ye may be able to withstand in the evil day, and having done all to stand.

Stand therefore having girded your loins with truth.

And having put on the breastplate of righteousness.

And having shod your feet with the preparation of the gospel of peace;

Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one.

And take the helmet of salvation and the sword of the Spirit, which is the Word of God.

With all prayer and supplication, praying at all seasons in the Spirit.

HYMN No. 231, "Soldiers of Christ"

COMMUNION OF THE LORD'S SUPPER—

And he went, as his custom was, unto the Mount of Olives; and the disciples also followed him.

And when he was at the place he said unto them, Pray that ye enter not into temptation.

And he was parted from them about a stone's cast; and he kneeled down and prayed,

Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will but thine be done.

And there appeared unto him an angel from heaven, strengthening him.

And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow.

And he said unto them, Why sleep ye? Rise and pray that ye enter not into temptation.

HYMN No. 119, "A Voice Upon the Midnight"

PRAYERS OF THANKSGIVING—

Congregational response, "Into My Heart"

PARTAKING OF THE LORD'S SUPPER

PRAISE AND PRAYER—

Congregational response, "Make Me a Blessing."

For the great Captain of our salvation, who for us endured the cross, despising the shame:

We thank thee, O God.

For the innumerable company who have followed in his steps, making the supreme sacrifice at the burning stake, upon the rack; upon a cross;

We thank thee, O God.

For the joy of being numbered in this great fellowship and wearing the armor of light;

We thank thee, O God.

For leading us always in triumph in Christ, through the victory that overcometh the world, even our faith:

We thank thee, O God.

PRAYER HYMN No. 248

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Be our strength in hours of weakness;
In our wand'rings be our guide:
Thru endeavor, failure, danger,
Father, be thou at our side.—Amen.

ANTHEM
SERMON
HYMN No. 246
BENEDICTION
CHORAL RESPONSE, "God Be With You."

A SERVICE OF WORSHIP

DOXOLOGY

CALL TO WORSHIP—

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

The Lord is good to all and his tender mercies are over all his works.

Blessed be the Lord God, the God of Israel, who only doeth wondrous things;

And blessed be his glorious name forever; and let the whole earth be filled with his glory.

COLLECT—

O Lord, who hast brought us through the darkness of the night to the light of the morning,
And who dost scatter the darkness of our ignorance and sin;
We beseech thee to pour thy holy light into our souls,
That we may be devoted to thee,
By whose wisdom we were created,
By whose mercy we were redeemed,
And by whose providence we are governed.—Amen.

HYMN No. 146, "O Name of Might"

PRAYER OF CONFESSION (standing)—

O Lord, forgive whatsoever is amiss in us, cleanse us from our sin,

And let thy Holy Spirit so restrain and accompany, and follow us day by day,

That we may believe in thee, and love thee, and keep thy commandments,

Through Jesus Christ, our Lord.—Amen.

SCRIPTURE READING—

O Lord, our Lord, how excellent is thy name in all the earth!

Who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou established strength, because of thine adversaries.

That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man that thou art mindful of him? and the son of man that thou visitest him?

For thou hast made him but little lower than God, and crownest him with glory and honor.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea and the beasts of the field;

The fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas.

O Lord, our Lord, how excellent is thy name in all the earth!

A CALL TO PRAYER—

I know the thoughts that I think toward you, saith the Lord; thoughts of peace and not of evil.

And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you;

And ye shall seek me, and find me, when ye search for me with all your heart.

As one whom his mother comforteth, so will I comfort you; and ye shall be comforted.

INTERCESSION

LORD'S PRAYER

THE LORD'S SUPPER—

Have this mind in you which was also in Christ Jesus:

Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped,

But emptied himself, taking the form of a servant, being made in the likeness of men;

And being found in fashion as a man, he humbled himself,

Becoming obedient even unto death, yea, the death of the cross.

Wherefore also God highly exalted him,

And gave unto him the name which is above every name.

That in the name of Jesus every knee should bow,

Of things in heaven and things on earth and things under the earth.

And that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.

HYMN No. 104, "Immortal Love"

PRAYERS OF THANKSGIVING—
Congregational response, "Into My Heart"

PARTAKING OF THE LORD'S SUPPER

DEDICATION OF SELF (standing)—
Congregational response, "Make Me a Blessing"

O thou who dost give to those that believe on thy name the right to become the children of God;

We offer thee our bodies that we may serve thee.

O thou into whose name we are buried in baptism to rise to walk in newness of life;

We offer thee our minds that we may worship thee.

O thou in whose name we offer our prayers at the throne of grace that we may receive mercy, and may find grace to help us in time of need;

We offer thee our hearts that we may ever love thee.

COLLECT—

O God, accept we beseech thee, the offerings of our hearts,

And fill us day by day with thy spirit of truth and love;

That we may honor that worthy name by which we are called,

In Jesus Christ our Lord.—Amen.

ANTHEM

SERMON

HYMN No. 272

BENEDICTION—

Choral Response, "God Be With You."

NOTE: The hymn numbers in the two services just given are from the Bethany edition of the *American Church and Church School Hymnal.*

While the above services represent the usual order of worship the service is varied a great deal on special days or when the young people have before them some matter of special interest. The Alliance church has in type thirty worship services on the general plan of the above and the number is being increased from time to time.

There follow two examples of the junior worship service. To assist in this service insert folders were put one in the front and the other in the back of the junior hymnal. One folder carries several orders for the communion service and the other, seven responsive readings with appropriate hymn on junior life relationships.

JUNIOR SERVICE OF WORSHIP

HYMN, "Holy, Holy, Holy"

PRAYER by superintendent

LORD'S PRAYER in unison

THE SHEPHERD PSALM in unison

COMMUNION OF THE LORD'S SUPPER—

Jesus said—I am the Good Shepherd.
He will feed his flock like a shepherd;
He will gather the lambs on his arms
And carry them in his bosom.

I am the Good Shepherd and I know mine own and my own know me.

The sheep hear his voice, and he calleth his own sheep by name and leadeth them.

My sheep hear my voice and I know them and they follow me.

A stranger will they not follow for they know not the voice of strangers.

I am the Good Shepherd. The Good Shepherd layeth down his life for the sheep.

We may not know, we cannot tell, what pains he had to bear;
But we believe it was for us he hung and suffered there.

HYMN No. 94, "Savior, Like a Shepherd"

The Lord Jesus in the night in which he was betrayed took bread: and when he had given thanks, he brake it and said, This is my body which is for you; this do in remembrance of me. In like manner also he took the cup, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.

PRAYERS OF THANKSGIVING

PARTAKING OF THE LORD'S SUPPER—

PERSONAL DEDICATION (standing)—

Good Shepherd of all children.

We would follow Thee

Remembering always thy love and sacrifice for us

We would follow Thee

Doing the will of God in work and play, at home and everywhere

We would follow Thee

COLLECT

O God, our heavenly Father,

Thou who didst give unto us thy Son to be our Shepherd;

That he might be our guide through all our life;

Grant that we may truly follow him.

Keep us from straying from the path in which he leads;

That we may be thy true and obedient children,

Now and always.—Amen.

HYMN, "Hear Ye the Master's Call"

OFFERTORY SERVICE—

Congregational response—

All things come of Thee, O Lord,

And of thine own have we given Thee.—Amen.

DEPARTMENT REPORT AND ANNOUNCEMENTS

SERMON—

Subject, "A Boy Friend of St. Paul."

HYMN, "O Master, Let Me Walk With Thee."

BENEDICTION (in unison)—

Dear Father, watching from above,
Keep us in Thy holy love.
Help us to be kind and good
And love each other as we should.—Amen.

A JUNIOR SERVICE OF WORSHIP

HYMN, "Early We Will Seek Him."

PRAYER (by one of the teachers)

LORD'S PRAYER (in unison)

RESPONSIVE READING—

THE JUNIOR AND HIS GOD

Remember now thy creator in the days of thy youth.

We must obey God rather than men.

Honor the Lord with thy substance and with the first fruits of all thy increase.

Give thanks unto him and bless his name.

Thou shalt fear the Lord, thy God, and serve him.

Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind.

Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus.

Lord, have mercy upon us, and incline our hearts to keep this law.

HYMN, "Lead On, O King Eternal."

THE COMMUNION OF THE LORD'S SUPPER—

God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Greater love hath no man than this, that a man lay down his life for his friends.

For scarcely for the righteous man will one die.

Perhaps for a good man some one would even dare to die,

But God proves his love for us by this, that Christ died for us while we were still sinners.

If God so loved us, we also ought to love one another.

Let us love one another for love is of God and every one that loveth is begotten of God and knoweth God.

If we love one another, God abideth in us, and his love is complete in us.

God is Love and he that abideth in love abideth in God, and God in him.

HYMN, "The Wondrous Cross."

If any man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him.

PRAYERS OF THANKSGIVING

PARTAKING OF THE LORD'S SUPPER

PRAISE AND PRAYER—

For our Lord Jesus Christ through whom thy love is shed abroad in our hearts—

We thank thee, O God.

For all who have followed Christ and given their lives to make known thy love in all the world—

We thank thee, O God.

For the new commandment of our Lord Jesus Christ which bids us love one another even as he has loved us—

We thank thee, O God.

COLLECT—

Just as I am thine own to be, friend of the young who lovest me,

To consecrate myself to thee, O Jesus Christ, I come.

In the glad morning of my day, my life to give, my vows to pay,

With no reserve and no delay, with all my heart I come.

I would live ever in the light, I would work ever for the right,

I would serve thee with all my might; therefore to thee I come.—Amen.

OFFERTORY SERVICE—

Congregational response—

All things come of Thee, O Lord,
And of thine own have we given Thee.—Amen.

DEPARTMENT REPORT AND ANNOUNCEMENTS—

STORY. "Shining Mark." From *Some Boys and Girls in America.* (Applegarth.)

HYMN, "Serve the Lord With Willing Heart"

BENEDICTION (in unison)

Dear Father watching from above,
Keep us in Thy holy love.
Help us to be kind and good
And love each other as we should.—Amen.

PRIMARY WORSHIP PROGRAM

SONG, "A Welcome, O Dear Children." (Danielson and Conant, *Songs for Little People.*)

SONG, "Praise Him, Praise Him, All Ye Happy Children."

HYMN, "Holy, Holy, Holy"

CALL TO WORSHIP—

This is the day that the Lord hath made, we will be glad and rejoice in it.

The earth is the Lord's and the fulness thereof, the world and they that dwell therein.

The Lord is in his holy temple; let all the earth keep silence before him.

PRAYER PREPARATION—

Before our words of prayer are said,
We'll close our eyes and bow our head,
We'll try to think to whom we pray,
And try to mean the words we say.

PRAYER SONG (tune of "Sun of My Soul")—

Father, we thank Thee for the night,
And for the blessed morning light,
For rest and food and loving care,
And all that makes the world so fair.

Help us to do the things we should,
To be to others kind and good.
In all we do, in work or play,
To grow more loving every day.—Amen.

SCRIPTURE—

Psalm 100, repeated in unison.

RESPONSE AFTER SCRIPTURE—

Praise ye the Lord, Oh, give thanks unto the Lord,
For He is good, for He is good;
Praise ye Him, praise ye Him; Amen.—Amen.

(From *Carols* or *Melodies,* by Leyda.)

SUPERINTENDENT'S SERMON STORY

HYMN, "Father, Lead Me Day by Day."

OFFERTORY SERVICE (standing)—

What Bible verse tells us who made the world?

In the beginning God created the heavens and the earth,
The sea and all that in them is.

What verse tells us we and all we have belong to God?

The earth is the Lord's and the fulness thereof, the world and they that dwell therein.

What does the Bible tell us we should do with what we call ours?

Honor God with thy substance and with the first fruits of all thine increase.

What kind of a giver does God love?

God loves a cheerful giver.

What Bible verse tells us how to give?

Every man shall give as he is able, according

to the blessings of the Lord our God, which he hath given thee.

OFFERTORY SONG (tune "What a Friend")—

Jesus, bless the gifts we bring Thee,
Give them something sweet to do,
May they help some child to love Thee.
Savior, we would love Thee too.—Amen.

OFFERTORY MARCH (dignified march tune while children drop their offering in the basket)

RESPONSE (after all have returned to seats)

Since my heavenly Father gives me everything,
Lovingly and gladly now my gift I bring.

(From *Songs for Little People,* Danielson and Conant)

CLASS AND EXPRESSIONAL PERIODS

CLOSING PRAYER SONG—

(Tune, "What a Friend," or "Love Divine")

Jesus, help us to remember,
This sweet lesson from Thy Word.
Write upon our hearts forever,
Truths that we today have heard.
All the week be near to bless us,
Bring us to Thy house again.
Lord, be with us, guard us, guide us,
For our Savior's sake.—Amen.

PRIMARY WORSHIP PROGRAM

SONG, "A Welcome, O Dear Children."

SONG, "Praise Him, Praise Him, All Ye Happy Children."

HYMN OF WORSHIP, "God Is Always Near Me."

CALL TO WORSHIP—

This is the day that the Lord hath made; we will be glad and rejoice in it.

The earth is the Lord's and the fulness thereof, the world and they that dwell therein.

The Lord is in his holy temple; let all the earth keep silence before him.

PRAYER PREPARATION—

"Before our words of prayer are said."

PRAYER SONG—

"Father, We Thank Thee for the Night."

SCRIPTURE—

Psalm 23, repeated in unison.

RESPONSE AFTER SCRIPTURE—

"Praise ye the Lord . . . ."

THE STORY OF JESUS IN SCRIPTURE QUOTATIONS—

Tell with a Bible verse how much God loved the world.

For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.—John 3:16.

Tell with a Bible verse the name of God's Son.

Thou shalt call his name Jesus.—Matthew 1:21.

What verse tells us of his home life?

And he went down with them and came to Nazareth and was subject unto them.—Luke 2:51.

If you wished to tell how Jesus grew from a little boy to a big boy, and what people who knew him thought of him, what Bible verse would you say?

And Jesus advanced in wisdom and stature and in favor with God and man.—Luke 2:52.

When Jesus asked the fishermen to be his disciples, what did they do?

They left all and followed him.—Luke 5:11.

Tell with a Bible verse what Jesus said about little children.

Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.—Mark 10:14.

What Bible verse tells us Jesus' way of living?

He went about doing good.—Acts 10:38.

How does the Bible say we should treat those around us?

Be ye kind to one another, tenderhearted, forgiving each other.—Ephesians 4:32.

What did Jesus say about the heavenly home and why he was going there?

In my father's house are many mansions. I go to prepare a place for you.—John 14:2.

Jesus told his disciples he would live forever and ever in the heavenly home. Can you give with a Bible verse the promise he gave them?

Because I live ye shall live also.—John 14:19.

Tell with a Bible verse how Jesus treated those who wronged him.

Father, forgive them for they know not what they do.—Luke 23:34.

What did the friends of Jesus say when they found he had risen from the dead?

The Lord is risen indeed.—Luke 24:34.

SONG, "Tell Me the Stories of Jesus"

SUPERINTENDENT'S SERMON STORY

OFFERTORY SERVICE (standing)—

Scripture responses (same as in previous service).

Offertory song, "Jesus Bless the Gifts."

Offertory march—

Response after returning to seats, "Since My Heavenly Father Gives."

CLASS AND EXPRESSIONAL PERIODS

CLOSING PRAYER SONG—

"Jesus, Help Us to Remember."

Nothing is ever used in the worship service of the Primary children until it has been memorized by them. An atmosphere of naturalness is maintained by the superintendent guiding the thought of the children with an appropriate word or two from one portion of the service to the next as may be needed. This is also aided by letting the children make suggestions of a song to be used or choice made in some other portion of the service.

CHAPTER XI

UNIFIED CHURCH SERVICES

There are many churches in which graded worship is out of the question because the equipment of the church does not permit of this. It is surprising, however, what can be done with an equipment that seems to offer little opportunity for graded church life. The church at Hiram, Ohio, under the leadership of Rev. Harold Humbert, has done an ingenious piece of adaptation at a modest expense. This has made their auditorium with basement very well suited to a full graded church life and worship plan.

The churches that as yet cannot make use of graded church worship may well study some of the excellent plans for a unified service that are in use and proving of value. As stated previously, there have been many variations of the unified service plan. These efforts began some twenty years ago. In most cases the plan was abandoned after being tried for a while. There are unified service plans that are successful. Notable among these is the unified service that Rev. R. Melvyn Thompson introduced first at the Olive Branch Church, Indianapolis, Ind. This was in 1919. Mr. Thompson is now using this same plan at the Christian church at Marshall, Mo. He has demonstrated the workability of this plan to such a degree that a number of churches have adopted a similar morning service.

A comparison of this successful plan with some that have not succeeded brings out this distinction; a feature of the unified plan which does not work is that the two programs, of school session and church service, are simply shoved together. An effort is made to leave out the nonessential and eliminate the time interval. The result is a service in two parts requiring less time than the former more expanded programs. In the plan followed by Mr. Thompson the church worship takes the place of the assembly period of the school. In the one case the old weakening distinction between church and school is preserved, and proves fatal to success, while in the other a large measure of unity is attained, the school and church being merged into one for the worship service.

At our request Mr. Thompson has submitted the following typical order of worship and study as used in the Marshall, Mo., Christian church.

Unified Order of Worship and Study

9:15 TO 11:10 A.M.

Organ prelude—

Processional hymn (standing), "Stand up for Jesus"
  First stanza sung by Juniors
  Second stanza sung by High School Department
  Third stanza sung by Young People and choir.
  Fourth stanza sung by all.

Call to worship—

Invocation and Lord's Prayer, in unison—

Gloria Patri—

Prayer of humility (seated)
  Responsively by age groups
Hymn of humility, "Savior, Like a Shepherd."

Offertory sentence—
Offertory chant—
Offertory prayer—
Organ offertory—
Scripture lesson—
Special music—
Sermon—
Invitation hymn, "I Am Resolved"
Communion hymn (seated)
Words of institution—
Prayer by elder—
Communion service—
Communion meditation—
Choral benediction (seated), "Into My Heart."
Announcements—
Recessional hymn, "Lead on, O King Eternal"
  Stanzas sung in turn, as they pass to classes, by the Juniors, the High School, and Young People's Departments, and the Adults.
Class sessions, closing with "God Be With You Till We Meet Again."
Benediction from classrooms—

While it appears the safest way to keep in check the habit of holding a long school assembly, that defeats the church worship assembly, by holding the worship session first, yet there are some conspicuous examples of churches that have a unified service that succeeds and at the same time hold their teaching period first.

The Immanuel Reformed Church of Indianapolis, Ind., is one of these. We give here the schedule of their unified service.

9:10 to 9:50 A.M.

Church school classes.

No worship service here, only a very brief devotional period to give proper atmosphere to the teaching.

9:50 to 9:55 A.M.

The school assembles in the church.

9:55 to 10:00 A.M.

The general superintendent in charge to make any necessary announcements.

10:00 to 10:30 A.M.

Church worship service.

10:30 to 11:00 A.M.

The sermon.

11:00 A.M.

Closing hymn and benediction.

The minister of the Immanuel Church, Rev. H. L. V. Shinn, writes to us, "During the three years or more that we have had this form of service in operation I have never known what it is to be heavy-hearted because of a small audience to preach to, but I have had that experience only too often beforehand. Our church membership here is five hundred and sixty and we had an average of two hundred or more throughout the summer in attendance throughout the entire service."

A different approach to the problem has been followed by Rev. U. R. Bell and the First Christian Church at Paducah, Ky. The Paducah church found a large part of its constituency, especially the children and young people, were going home after their department sessions in the Sunday school. The plan was adopted of not having any period for the reassembly of the departments. The teachers bring their classes instead into the auditorium, the only exception is the Beginners Department. Here, upon the assembly, the communion service is held.

Following the communion service there is a short interval, not more than three minutes, during which those who do not care to remain for the sermon may leave. The young children generally leave and some of their parents leave with them. Mr. Bell writes that the plan has led to a large increase in the attendance at both the communion and the preaching service.

An example of what may be done in a small congregation is found in the plan of service followed by the Newtown Christian Church, Ky., under the leadership of Rev. George V. Moore. The arrangement of the service is as follows:

10:00 to 10:40. Period of devotion
  Organ prelude
  Doxology
  Invocation
  Hymn
  Scripture
  Prayer
  Hymn
  Sermon
  Hymn of invitation

10:40 to 10:55. Period of consecration
  Organ plays softly
  Hymn
  Communion
  Offering and offertory
10:55 to 11:30. Period of instruction
  Classes
  Reports
  Missionary story
  Announcements
  Hymn
  Benediction

Another example of a unified service in a small congregation is found in the Methodist Episcopal Church (South) at Neosho, Mo. The minister of this church, Rev. J. D. Prater, writes, "We started this program the first of October, 1928. Our average attendance for the year, from October to October, was, for the worship service one hundred and seventy-six and the average for the teaching service was one hundred seventy-four and one-half."

Their program as outlined by Mr. Prater follows:

10:00 to 11:00 A.M.

The regular order of service is followed with sermon.

11:00 to 11:30 A.M.

Classes meet for study.

11:30 to 11:35 A.M.

Brief closing program in the departments.

The Methodist Episcopal church at Slater, Mo., with a membership of 375, is using unified service that has given much satisfaction. It is very similar to some of those we have already cited but for this very reason may indicate to those wishing to try such a service the general arrangement that is most likely to prove satisfactory. It is to be noted that the worship service of the church takes also here the priority and displaces entirely any worship service in the school. The Rev. Ernest T. Raney is pastor of the Slater Church and has given us this outline of their service.

10:00 A.M. (sharp)

Organ voluntary
Song (congregational)

Prayer
Special music
Responsive reading (Gloria)
Second lesson (sometimes)
Announcements
Offering
SERMON
Song with invitation
Dismissal by departments to S. S. classes.

(The above service is never permitted to run over one hour. With reasonable promptness, brevity, expedition, the preacher has thirty minutes for the sermon, but never more.)

11:00 (sharp)

Classes assemble and recite.

11:30

School reassembles for ten minutes of closing (report, announcements, brief missionary program, a song or two, etc.—this is varied, but not more than 10 minutes)

11:40

Dismissal

Mr. Slater writes of this service, "We have used this plan for a year and nine months, and I don't think there is the slightest idea of returning to the old. . . . I am persuaded that it is the solution. I hope never to have anything else where I go. . . . I feel that I am doing a spiritual work in the church that would be impossible with the old separate services.''

These three programs condense so much within a short space that there is danger that some parts of the program may suffer for lack of time. Yet even allowing for this weakness it is evident that the unified program gives them results much superior to the old two-service plan. The Newtown plan is a good one for a church that has only the one assembly room, the church auditorium. The Neosho plan is for a church that has more than one assembly room. Under these conditions they are able to give a full half hour to their class period.

A very interesting program is followed by the Walnut Hills Baptist Church, Cincinnati, Ohio, Rev. Harold Husted, pastor. Their program is a unified service that includes some elements of graded worship for the children. We are indebted to Rev. Wilson A. Holmes, Director of Religious Education under the Ohio Baptist Convention, for the following brief yet adequate description of the Walnut Hills program.

At ten o'clock, everybody old and young comes to the auditorium for the worship service and the pastor directs an attractive worship program lasting forty minutes. Included in this is a six- or seven-minute talk to the younger boys and girls. The pastor remembers them in his prayer and in other ways gives them to understand that he appreciates their presence and attention.

At 10:40, the singing of the last hymn before the sermon, the children march out following their leaders who carry the United States and Christian flags going to their rooms where they have programs of Bible stories, handwork, etc. The pastor goes on with his sermon and at 11:10 this service is over; the young people's and adult classes convene immediately as classes since they have had their worship and are ready for the lesson recitation.

At this time the work in the children's departments changes somewhat and becomes now real departmental church school work with the fellowship service, offering, etc., etc., followed by the class instruction. The services in all departments are brought to a close promptly at twelve and thus fathers, mothers and children go home together. After using this plan a year the leaders have decided to continue it although the pastor gave them an opportunity to vote for or against it. He says that this makes a church-centered program and tends to hold old and young for the two-hour service.

Before writing this chapter upon the unified service, we sought information from a number of denominational secretaries or boards in regard to churches that follow a unified plan of service. We were unable to gather much information. A number of churches reported were found, on investigation, to have some form of junior church service or an expanded session, or a two-hour program of two distinct services with an effort made to shorten the time given formerly to each service. These types are not a true unified service. The most vital test to apply to any program is the worship service. Any program that carries two worship programs, one for the teaching period and one for the church worship, is not a unified service. There must be one worship service only for the program to classify as a unified service.

There must be a number of churches in various parts of the country that are using a unified service. We wish we had the means at our disposal to make a complete survey. We are indebted to Mr. Wallace Tuttle of the Christian Board of Publication for important information in this matter. He has for some time been giving attention to this type of service in his visits to various parts of the country.

The seven types of unified service outlined in this chapter may serve to illustrate what may be done in churches of various sizes in welding the two services of the Lord's Day morning into one. While the unified service cannot offer as much as the graded church program can, yet it marks a great advance over the old two-institution competition and divided loyalty.

The expanded session is another approach to the problem. This means that for the present the separate sessions of the school and church will not be disturbed. The program of the children's departments is expanded to continue until the close of the church service. This makes a session for these departments of from two and a half to two and three-quarters hours in length. This involves the use of recreation or play periods to keep the children from being wearied. Rev. Abbott Book, director of religious education of the Union Avenue Christian Church, St. Louis, has been very active in developing the expanded program. There is a tendency to push upward in the age groups included in the expanded session. The

Intermediates in some cases are now included. In this way the expanded session is moving toward the graded church plan.

A number of the leading churches in the country are using at the present time the expanded program for their church schools.

An interesting type of the expanded program is that wherein the children are brought into the morning church service for a time and then return to their department rooms for department instruction. The North Presbyterian Church, Rochester, N. Y., has what their minister, the Rev. Wm. G. Kennedy, describes as a three-period school. The period of class instruction, the period of worship in the church, then the period of departmental instruction. The school meets at the regular hour. The period of worship in the school is simple and the effort is made to avoid imitation of the church service. Then follow the classes at the given time. Marking the close of the period of class instruction, the teachers and pupils march quietly into the auditorium and take their places during the organ prelude. The teachers sit with their pupils.

After the introductory part of the worship and the Scripture lesson, the pastor preaches a brief sermon to the children. A recessional hymn is then announced and the Junior choir leads the children out of the auditorium and to their department rooms. While the adults continue in worship and listen to the morning sermon, the children enjoy a period of relaxation and then follows the third period of department instruction.

CHAPTER XII

HELPFUL REFERENCE MATERIALS

The purpose of this chapter is to give some books and materials that we have found helpful in building the programs of the graded church. No attempt will be made to give anything like a full bibliography in the field of religious education. This chapter is written to answer the inquiry, often made, as to what books or materials we have found especially helpful. In giving this list we are well aware that there may be many other books that are just as valuable as those listed here. This bibliography is made up of those helps that we have tried and found of value, and for this reason we can recommend them to others. We should also say that the books given here are given for their value in program building, especially worship programs. We have purposely avoided reference to the general field of religious education. There is so much of value here and so much that is known and within the reach of all that it would be needless for us to give references. Again we repeat, this list is given as an aid to those who want help in building their department program, especially their service of worship.

It must be borne in mind in using the materials cited here that these books have been prepared with the graded church school in view and not the graded church. In making use of this material for the graded church there will be some adaptations that must be made. Nothing of the ready-made nature can be found here for the programs of the graded church but a wealth of material that will be found very useful.

Nursery Class

McCallum. The Nursery Class of the Church School.
Danielson. Object Lessons for the Cradle Roll.

Beginners

Rhodes. Religion in the Kindergarten.
Walker and Jenks. Songs and Games for Little Ones.

Poulson and Smith. Songs of a Little Child's Day.
Shields. Worship and Conduct Songs.
Graded Lesson Supplies.

Primary

Story Books—

Elsie H. Sprigg. All the Year Stories for Little Folks.
Carolyn Sherwin Bailey. Stories Children Need.
Bailey-Lewis. For the Children's Hour.
Mary Stewart. Tell Me a True Story (Bible).
Sara Cone Bryant. How to Tell Stories to Children.
Laura E. Richards. The Golden Windows.

Missionary—

Margaret Applegarth. Missionary Stories for Little Folks.
Converse Wagner. Kin Chan and the Crab.
Gertrude C. Warner. The World in a Barn.

Program Outlines and Stories—

Elizabeth Colson. A First Primary Book in Religion.
Mary Kirkpatrick Berg. Primary Story Worship Programs.

Mildred J. McArdle. The Church Story Hour (Program outlines with names of stories to use).

The Pilgrim Elementary Teacher (Monthly magazine).

The Bethany Church School Guide (Monthly).

Songs—

Leyda. Melodies.

Shields. Worship and Conduct Songs.

Danielson and Conant. Songs for Little People.

Danielson and Conant. Song and Play for Children.

Lesson Supplies. The Bethany Press (Revised Graded).

Junior

Applegarth. India Inklings.

Applegarth. Friday's Footprints.

Applegarth. Some Boys and Girls in America.

Applegarth. The Merry-Go-Round.

The Friendship Series of Books.

Wallace. Overcoming Handicaps.

Crandall. A Curriculum of Worship for the Junior Church School. Vols. I, II, III.

Stowell. Story Worship Programs for the Church School.

Stowell. More Story Worship Programs.

Shields. Junior Hymns and Songs.
Norton. Junior Church School Hymnal.
Musser. Jungle Tales.
Musser. More Jungle Tales.
McLean-Crawford. Jumping Beans.
McConnell. Uncle Sam's Family.
Graded Lesson Supplies. Bethany Press (Revised).

Young People

Maus. Youth and the Church.
Maus. Youth Organized for Religious Education.
Mayer. The Church's Program for Young People.
McKibben. Intermediate Method in the Church School.
Shaver and Stock. Training Young People in Worship.
Stacey. Worship for Youth.
Weigle and Tweedy. Training the Devotional Life.
White. All-the-Year-Round Activities for Young people.
U. C. M. S. Trails of Discovery.

Hymnals—

The American Church and Church School Hymnal.
The Hymnal for Young People.
The Abingdon Hymnal.

Hymnal for American Youth.

The hymnals are mentioned not only for their good selection of hymns but for excellent and suggestive arrangement of worship services and aids to worship found in each one of them.

General

Warburton. Making a Missionary Church.
Gates. Missionary Education in the Church.
Harper. An Integrated Program of Religious Education.
Miller. Dramatization of Bible Stories.
Applegarth. Short Missionary Plays.
Smith. Worship in the Church School Through Music, Pageantry and Pictures.
Bonsall. Famous Hymns With Stories and Pictures.
Abbott. At the Master's Table.

Periodicals

The International Journal of Religious Education.
The Bethany Church School Guide.

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